



# INTEGRAL LEARNING AND GLOBAL CITIZENSHIP: THE EDUCATIONAL PHILOSOPHY OF INDIAN LUMINARIES AND THEIR APPROACH TOWARD QUALITY EDUCATION

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## ABSTRACT

Pursuing holistic education aligns deeply with the vision of the Sustainable Development Goals (SDGs), especially Goal 4: Quality Education. This paper explores the educational philosophies of three influential Indian thinkers—Sri Aurobindo, Rabindranath Tagore, and Sri Sathya Sai Baba—highlighting their shared belief in education as a transformative force for individual and societal growth. Sri Aurobindo advocates for integral education that nurtures the physical, mental, and spiritual dimensions of the human being. His approach closely mirrors SDG 4's emphasis on inclusive, equitable, and lifelong learning that extends beyond traditional academic frameworks. Rabindranath Tagore's vision centers on creativity, freedom, and a deep connection with nature and community. He imagines education as a dynamic and holistic process that integrates critical thinking, cultural awareness, and artistic expression. Sri Sathya Sai Baba emphasizes the moral and spiritual dimensions of education, focusing on the development of character through the practice of universal values such as love, truth, righteousness, peace, and non-violence. Together, these perspectives advocate for an education that shapes not only informed minds but also compassionate hearts and responsible global citizens. By grounding learning in ethical awareness, cultural sensitivity, and social responsibility, their teachings offer a powerful framework for education that supports sustainable and just development.

**KEYWORDS:** Integral development, Community Engagement, Global Citizenship, SDG, Compassion

## INTRODUCTION

Literature is a vital source of cultural knowledge in everyday life. Literature is often considered as made-up stories, designed for entertainment, an escape from the real world. But many forget that literature can also provide valuable insights about the world we live in, about the relationships that we have with one another, and even about ourselves. In a way literature acts as a vehicle to explore and discover ourselves and our surroundings. Literature also provides solutions for world problems as well. C. S. Lewis rightly says, "Literature adds to reality, it does not simply describe it. It enriches the necessary competencies that daily life requires and provides; and in this respect, it irrigates the deserts that our lives have already become." (*Goodreads*) Literature serves the purpose of teaching the humanity of harmonious living, developing compassion, responsibility towards the planet and its inhabitants, and ultimately quest for meaning. Thus literature becomes a catalyst for personal transformation and as well societal transformation, aligning with the goals of sustainability.

One such literary personality who expressed these ideals through his work is Rabindranath Tagore. Tagore, a Nobel laureate poet, philosopher and an educationist dealt deeply in the interconnectedness of all beings and the importance of living in harmony with nature. His literary masterpieces, such as *Gitanjali* and *The Home and the World*, not only explore the beauty of the natural world but also delve into themes of social justice, compassion, and the pursuit of truth. Through his writings, Tagore sought to impart timeless wisdom and moral lessons, inspiring readers to embrace sustainable living and holistic education. Similarly, Sri Aurobindo, a visionary

philosopher and spiritual leader, used literature as a means to convey profound spiritual truths and philosophical insights. His epic poem 'Savitri' is not only a work of art but also a spiritual journey that explores the evolution of consciousness and the quest for inner transformation. Aurobindo's writings emphasize the need for individuals to awaken to their higher selves and strive towards a harmonious integration of the spiritual and material dimensions of life. In doing so, he encourages readers to recognize their interconnectedness with all living beings and the Earth itself, fostering a sense of reverence and responsibility towards the planet. Additionally, Sri Sathya Sai Baba, a spiritual luminary whose transformative ideas which cannot go unnoticed, emphasized the practice of selfless service (*Seva*) as a means of expressing love and compassion towards others. He believed that true spirituality is not just about personal salvation but also about serving and uplifting the less fortunate members of society. Through acts of service, individuals could purify their hearts and cultivate a sense of unity with all beings, deserve to be brought on to the surface. Through their didactic approach to literature, Tagore, Aurobindo, and Baba exemplify how literary works can serve as a catalyst for personal and societal transformation. By instilling values of compassion, responsibility, and spiritual awareness, their writings align with the goals of sustainability, inspiring readers to cultivate a deeper understanding of themselves, their communities, and the world around them.

## Sustainability through Education:

"...humankind now has a collective responsibility to facilitate the construction of a shared global culture through educational socialization. This is particularly

true for those of us who are professionally committed to educating toward a future existence where peaceful cooperation and planetary citizenship become dominant values that are held in the same high regard as nationalism and individualism are today.” (*Holistic Global Education* 2)

Education paves the way to global citizenship. It is our responsibility to work together to create a global culture through education. We need to teach future generations the importance of peaceful cooperation and being responsible citizens of the planet. Just like how we value our nationality and individuality, White thinks we should also value working together peacefully and taking care of the Earth. To bring about this change, education can serve as a powerful tool. Quality education, based on values, and inclusive—an education that is accessible to all—is crucial. According to Irina Bokova, the Director-General of UNESCO,

“A fundamental change is needed in the way we think about education’s role in global development, because it has a catalytic impact on the well-being of individuals and the future of our planet. ... Now, more than ever, education has a responsibility to be in gear with 21st century challenges and aspirations, and foster the right types of values and skills that will lead to sustainable and inclusive growth, and peaceful living together.” (*Education for Sustainable Development Goals*)

The motto of the United Nations’ Sustainable Development Programme is “Education for All,” a principle underscored by UNESCO, which asserts that sustainability begins with education. This foundational belief emphasizes the need for education to be inclusive, providing equitable access to quality learning opportunities for all individuals regardless of their race, caste, or creed. Education plays a pivotal role in shaping values conducive to sustainable development, serving as a catalyst for societal advancement. By fostering inclusivity, education contributes to the creation of a brighter, more peaceful future. It promotes a just society that embraces tolerance, thereby mitigating conflicts and facilitating healing in their aftermath, ultimately fostering a more promising future for all.

This paper will limit itself to the idea of quality education and its transformative influence. It will explore how such education nurtures the integral development of individuals, ultimately contributing to global holistic sustainable progress, echoing the visions of Sri Aurobindo, Tagore, and Baba.

#### **What is Quality education - the 4th goal of SDG ?**

The sustainable development goals adopted by the UN at its 70th session of the United Nations General Assembly in September 2015, had set out an agenda for global transformation. The aim of this SDG is to ensure that all countries regardless of their development state must engage in the activities that will promote sustainable prosperity for everyone. Quality education is one of the 17 developmental goals is aimed at ensuring “inclusive and equitable education and promote lifelong learning opportunities for all.” (qtd in Webb 2) The 2030

Agenda also positions education as pivotal to achieving several other sustainable development goals, such as Goal 3: Health and Wellbeing, Goal 5: Gender Equality, Goal 8: Decent Work and Economic Growth, Goal 12: Responsible Consumption and Production, and Goal 13: Climate Change Mitigation. These recent reports highlight the interconnectedness of education with all these major SDGs. Because,

“Quality education does not confine with proper education channel only as it also covers the cognitive skills that are needed in the society such as digital skills, numeracy skills, critical thinking skills, entrepreneurial skills, as well as non-cognitive character building. All these values and skills can be built on experience as well as good and strong character building.” (Filho 711)

These notions of quality education which goes beyond the mere academic instruction by encompassing cognitive skill training, character building and the cultivation of essential values aligns with the concept of holistic integrated education advocated by the spiritual luminaries like Sri Aurobindo, Rabindranath Tagore and Sri Sathya Sai Baba who emphasised the development of whole individual - mentally, physically, and spiritually much before SDGs. In the subsequent sections, we will explore their various perspectives on education and its profound correlation with sustainable development.

#### **Holistic Education of Sri Aurobindo, Tagore and Baba:**

Education is meaningless if it only serves the purpose of mere living. Education is for life. To lead a sustainable life, education must include beyond academics. It must nurture the mind, body and soul.

The Higher Education Research Institute (HERI) at the University of California at Los Angeles (UCLA) conducted two major studies on students’ and faculty’s the perspective of spirituality, its role in their lives and how to their education experience and psychological development. Their finding revealed for students 76% are searching for deeper meaning and purpose in life. Of the 40, 670 faculty at 421 colleges and universities 70% of faculty seek to develop a meaningful philosophy of 69% and believe that meaning musing is essential to integrate into one’s life (Hoppe & Speck, 2005; Speck & Hoppe, 2007). (qtd in Exploring Holistic Learning 1)

Thoreau rightly said -“Rather than love, than money, than fame, give me truth.” (Walden) The extensive research done by HERI showcases the gaining importance of meaningful education in becoming a serious compound in academia. It also showcases the importance of spirituality in the society and how it can globally pave the way to a sustainable future. For this, the insights from Aurobindo, Tagore and Baba’s teachings can indeed bridge the challenge of education today by encouraging students to find deeper meaning in their lives and contemplate the possibilities for the future sustainability of the world.

Mundaka Upanishad says, “dve vidye veditavye iti ha sma yad brahmavido vadanti, parā caivāparā ca.” || 4 || Meaning:

“Angirasa said to Saunaka: Those who have attained the knowledge of Brahman say that there are two kinds of knowledge - one kind relating to Brahman, the Absolute, and another kind relating to the phenomenal world, the relative.” (10-11) The upanishad says there are two kinds of knowledge: secular and spiritual. While secular knowledge is the knowledge of the relative world, spiritual knowledge is the knowledge of the Absolute. Secular knowledge is many but spiritual knowledge is only one. Secular knowledge alone is not important. But it can be used as a step to attain spiritual knowledge.

Having been highly influenced by the Indian spiritual concepts on education, Tagore, Aurobindo and Baba's view towards education is very different from the western perspective on education but at the same time universal. For all the three, the highest purpose of education is self-realization. Sri Aurobindo like Tagore had a personality which combined in itself the influences of the East and the West in a rich and abundant manner. Both had their education in England. Though Tagore discontinued later, Sri Aurobindo went on to finish his degree where he mastered the Greek and Latin immersing himself into the classics. He sought to appreciate European culture and lifestyle. At the same time he also had a strong innercalling for a spiritual life. Post his arrival to India, he mastered the Sanskrit language and dwelled into the truths of the upanishads. Tagore, on the other hand was obviously brought up in the atmosphere of Brahmo Samaj by his father, was a master of himself in Indian spiritual concepts. However, he was also highly influenced by the western ideologies, the result of which is the Visva Bharati University where he believed the world will converge here and it would be a nest for sharing thoughts from around. Baba, on the other hand was a spiritual master though was influenced by Indian philosophical concepts, one must recognise the largeness of his vision and remember his affirmation that all faiths are pathways to the Divine and that is the reason why the emblem of his organisation is called as “Sarva Dharma” (All Faiths) symbol.

It's important to also bear in mind that these spiritual heads were also educationists who either built an institution or institutions were built based on their ideologies. Among them, it was Tagore and Baba who had started educational institutions based on their ideologies. Tagore's educational experiment began with an “intention of creating an educational system that was connected to life's totality, and that the institution had grown with his own mind and life.” (O'Connell 294) His views on education evolved as he embraced a broader sense of inclusivity, shaped by his deepening appreciation for nature and the arts, which heightened his sensitivity and insight into the world. Aronson and Aviv aptly said when they described Tagore and his educational vision as-“He himself came to education by way of his poetry” (Aronson 1) Indeed this “profound sensitivity to nature and special connection to the creative arts, as well as his strategies for developing global networks of cooperation” (O'Connell 294) gave him a distinctive position in educational theory.

Tagore's views on education are scattered throughout his works

even in poetry. One notable example is his poem *Where the Mind is Without Fear*, where he expresses his vision of an ideal society where knowledge and education are free from fear and narrow-mindedness. In this poem, Tagore emphasizes the importance of education in fostering enlightenment, freedom, and progress. Another poem by Rabindranath Tagore that reflects on education is *The Golden Boat*. In this poem, Tagore explores the journey of life and the pursuit of knowledge. He portrays education as a transformative force that guides individuals through the challenges of existence, leading them towards enlightenment and self-realization. Through vivid imagery and metaphorical language, Tagore celebrates the power of education to illuminate the path of human experience.

Tagore's first major address on education *Shikshar herpher* was delivered on 1892, laid down a lot of educational ideals which later took form in his Shantiniketan experiment. In this address, Tagore argues against the mechanical and narrowed view of colonial education instead he proposes an educational framework that allows more mental space and freedom for students to that they achieve the triple elixir of development - the physical, psychic, and creative and critical powers. (O'Connell 294) Through other essays he elicited on the development of the aesthetic imagination and argued that education should not merely be informational but also cultivate the attitude of harmonious living with nature. The following passage from his essay *My School* from *Personality* echoes this emotion:

The highest education is that which does not merely give us information but makes our life in harmony with all existence. But we find that this education of sympathy is not only systematically ignored in schools, but it is severely repressed. From our very childhood habits are formed and knowledge is imparted in such a manner that our life is weaned away from nature and our mind and the world are set in opposition from the beginning of our days. Thus the greatest of educations for which we came prepared is neglected, and we are made to lose our world to find a bagful of information instead. (*Personality* 143)

Through this passage, Tagore is advocating for an education that goes beyond simply imparting information. He believes that true education should align our lives with the harmony of existence itself. However, he observes that modern education systems often fail to prioritize this essential aspect of learning. Instead, he notes that schools tend to ignore or even suppress the development of empathy and connection with the world around us. Instead of nurturing this innate connection with the world, Tagore laments that modern education tends to prioritize the accumulation of information. In doing so, he suggests that we lose touch with the essence of true learning, trading our profound connection to the world for a mere collection of facts and figures.

To encourage this intimacy with nature, Tagore framed the curriculum of his institution in such a way that the students' schedule includes meditation, nature walks, excursions, outdoor evening events like literary nights and astronomy evenings. (O'Connell 297) There were also special festivals that celebrates



nature like Basanta Utsab (spring festival), Barshamangal (rain festival) were celebrated on campus. In one of his lectures titled *Centre of Indian Culture*, which was delivered in Madras in the year 1919 supposed to be his first lecture in English in India, centred around his vision of education in India which “provided a blueprint for an educational centre modelled on sustainability and cultural collaboration”. (O’Connell 300) This address laid the foundation for his future institute. In that address Tagore argues for an education which should be “in touch with complete life”. (O’Connell 300)

Coming to the views of education according to Baba, for Baba educational system is like a bank in which the nation withdraws cheques every now and then whenever it requires strong and competent leaders to lead the nation ahead. Baba’s worry is that if this bank goes bankrupt it would lead to a national disaster. (Baba 209) Therefore his aim in education is that institutions must provide students who turn into leaders, must “have passed through school and college and mastered the problems of the present and the future, in the light of the past, leaders who appreciate the traditions and culture of this country.” (Baba 209) By turning seva as sadhana, Baba underscores that when any public duty has been undertaken by such a person, he will “not only do it with a sense of self-involvement but with self-effacement.” (Gokak 115) Such an attitude will develop brotherhood among each other and a sense of responsibility as well as an attitude of non-doership. Baba’s focus was more on the moral aspect of the students. He believed that it is school and colleges that can provide this moral attitude and concern for others and that was for him the culture and this cultural renaissance is what he wanted to bring out again. He says,

“One can read or study at home. Why, then, should it be necessary for students to attend schools and colleges? Students have to attend then, says Baba, “in order to cultivate discipline, control emotions and canalise passions. Learning is just a small fraction of what can be gained from schools and colleges. They instil into the pupils the lessons of mutual co-operation, good manners, courtesy, compassion and comradeship, adjustment to limitations and overcoming of obstacles with calm deliberation.” (Baba 214)

For Baba, “a school or a college exists in order to make full-fledged the potential humanness present in an individual” (Gokak 118) and this is indeed the aim of sustainability too. Baba’s concept of education is based on his philosophy of life. The important principles being Sathya, Dharma, Shanti and Prema.

Baba also started an educational program called Education for Human Values (EHV)-emphasising on the educate aspect of education. Baba’s quip: “It is not EHV (Education in Human Values) but 3HV. (i.e., improving the value or quality of the Head, Heart and Hand).” (*World Education Conference*) He believes educate is more holistic than education. For him “educate is that which establishes love and kinship between human beings.” (*World Education Conference*) Pope says, “The Proper study of Mankind is Man” (*Poetry Foundation*). What does this proper

study refer to? For Baba the proper study refers to the study of oneself - their thoughts, words and deeds. He advocated for harmony of thought, word and deed among students. This unity of thought and action is an important characteristic of good education. This emphasis on self-reflection and introspection not only helps in understanding human nature but also one’s position in the society. There are three S’s mentioned by Tennyson, “Self-reverence, Self-Knowledge, Self-control” and he believed that it is “these three things that would lead man to sovereign power” (Gokak 121) For Baba, it is the four fold path of self-confidence, self-satisfaction, self-sacrifice and self-realisation that a student must be guided on to become a complete personality. This balance is the key for an integrated personality. (Gokak 121) Aim of education must be of a two-fold transformation for Baba, Tagore and even Aurobindo.

Globalisation is having a tremendous effect on each of us at different levels. On a peripheral materialistic level, we see this progress through trade, information & technology, industry, global issues and international organisations. There is also another level which generally goes unnoticed and that is the spiritual level. However, this maturity in the inner-consciousness level has not come yet fully. The lack of this realisation is seen in the conflicts, war and disharmony. For Aurobindo, the mind is the significant starting point for integral education. Integral education is the remedy to mend the human lapses and ignorance which often leads to hostility. The acceptance of diversity must be the highest goal of integral education and this must come from source and not by force. Sri Aurobindo in his book “*The Life Divine*” observes that, “For all problems of existence are essentially problems of harmony. They arise from the perception of an unsolved discord and the instinct of an undiscovered agreement or unity.” (*The Life Divine*: 2). Just like Baba, for Aurobindo “the chief aim of education is concerned with helping the growing soul to draw out that which is best and make it perfect for noble use” (*Early Cultural Writings* 384)

The philosophy behind the integral education is to address the shortcomings found in individual level and societal level. Aurobindo believed solving the shortcomings in the individual level will itself solve the problems at a mass level. Partho in the book, ‘*Integral Education: Beyond Schooling*, says that, “Integral education begins with the premise that the human being is not the head, heart or the body separately or successively; there is in fact, no such distinctly separate entity as the heart, head or the body. The human being is all of these — head, heart, senses and body— at once, simultaneously and seamlessly. (21) Sri Aurobindo and the Mother in their thoughts ‘On Education,’ have said,

“For within the Universal mind and soul of humanity is the mind and soul of the individual with its infinite variations, its commonness and its uniqueness, and between them there stands an intermediate power, the mind of the nation, the soul of a people. And of all these three, education must take account if it is to be, not a machine-made fabric, but a true building or a living evocation of the powers of the mind and spirit of the

human being.” This brings us to another important aspect, that is, integral education in its true form must aim to be organic and evolutionary in nature and contents” (*On Education, Preface: 13*)

In simpler terms, Sri Aurobindo and the Mother are saying that education should honour both our shared humanity and our individual differences. It should also reflect the values and identity of our communities, while being flexible and able to adapt to changes over time. Integral education aims to create a way of teaching that nurtures a child’s unique identity by ensuring that all aspects of their being – physical, mental, emotional, and spiritual – develop together in balance and harmony. Sri Aurobindo says:

“Within the universal mind and soul of humanity is the mind and soul of the individual with its infinite variation, its commonness and its uniqueness, and between them there stands an intermediate power, the mind of the nation, the soul of a people.” Integral education would help evoke such a realisation and function in accordance with the uniqueness and commonness of the individual, society, nation, and cumulative world spirit. (*On Education, Preface: 13*)

Thus, Sri Aurobindo wanted to create through education a generation which truly brings out their divine nature and puts it at the service of the divine in humanity. The solution for sustainability is a cutting edge knowledge which is transformative and which is embedded in consciousness. This consciousness is everywhere - *īśā vāsyamidam sarvan yatkīṇca jagatyām jagat* | (1-1) So when this consciousness is awakened to its fullest, this deepening and heightening of consciousness can really influence the matter and material process. The culmination of education is when God and the world become true and one. The urge for progress will always be there in the path of Integral yoga. There is always an urge for progress and aims at greater and greater perfection. The secular education is diverse and many but the spiritual education is education of oneness. This thirst for progress and perfection is a continuum. The process may appear distinct and separate but it is superficial. If you look closely there is an undercurrent of interconnectedness and that is how sustainability works.

## CONCLUSION

In essence, the wisdom of Sri Aurobindo, Rabindranath Tagore, and Sri Sathya Sai Baba forms a rich tapestry, weaving together the transformative essence of education with the noble pursuit of sustainable development. Their visionary ideals illuminate the path towards a future where education transcends mere instruction, embracing the holistic nurturing of individuals as compassionate, culturally attuned, and ethically conscious beings. In this harmonious symphony of thought, the call for quality education resonates as a beacon, guiding humanity towards a realm where the divine within each soul finds expression in service to the collective good. Thus, through their profound insights, these luminaries inspire a journey towards enlightenment, where the union of knowledge and virtue illuminates the path to a sustainable and flourishing world.

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